

# THE CHRISTIAN CENTURY



Vol. XXXIV

June 21, 1917

Number 25

## A Non-sectarian Reason

For being a Disciple  
of Christ

By Charles Clayton Morrison

CHICAGO

JUN 22 1917

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# THE CHRISTIAN CENTURY

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IN THE INTEREST OF THE KINGDOM OF GOD

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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STUDENTS OF THE INSULAR UNIVERSITY AND OF THE ALBERT ALLEN BIBLE COLLEGE IN THE DORMITORY OF THE LATTER

## American Christianity in the Philippines

From 1565, when the Spaniards took possession of the Islands, until 1898, when they came under the American Flag, the priests and friars of Rome had complete sway. As a result three-fourths of the people were nominally of that faith. But, just as in Latin America, the prevailing religion was so corrupted with paganism that many of the more intelligent people were in open rebellion against it.

As soon as the Spanish authority was withdrawn the reaction set in which has run the membership of the "Independent Filipino Church," an odd combination of Unitarianism and Catholicism, up to a million and a third. At the same time there was an unparalleled readiness to receive American Christianity. This has grown in eagerness with the years, as the fruits of it have become manifest, until 75,000 converts have been enrolled.

While the Filipinos have been learning the quality of our religion, we have been discovering the possibilities of their manhood. We have found that the Igorrote village of the St. Louis World's Fair represented only a small fraction of the 8,000,000 population, while the Filipino Band of the San Francisco Exposition was typical of the majority, as were also the superb exhibits of handiwork in the Educational Building. But even the head-hunters in the mountains contiguous to our Ilocano missions have proved wonderfully hospitable to the gospel.

The labors of our seventeen American missionaries are multiplied by scores of Filipino preachers and helpers whom they have trained. As the native ministry is further increased through the education of young men from the seventy-nine churches, we are rapidly getting a force that will be able to occupy the large field for whose evangelization the Disciples are responsible.

The realization of the Men and Millions Movement's great threefold aim will save the lives of our over-taxed leaders in the Philippines, save the souls of the thousands that are now asking for the light and save to the Christ a people, that in time, may become both as numerous and as influential as the Japanese. Patriotism and religion combine as motives in our efforts and, "A twofold cord is not quickly broken."

## MEN AND MILLIONS MOVEMENT

224 WEST FOURTH ST.

CINCINNATI, OHIO



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILSON, CONTRIBUTING EDITOR.

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## War and Prohibition

### THE WAR WILL KILL JOHN BARLEYCORN.

Unless the war ends soon economic considerations will bring an end to the liquor traffic. During the Civil war, the liquor traffic was slated for annihilation. It was saved by the death of Lincoln and by the skillful coup of furnishing a large and easily collected tax to a government burdened with debt. The leaders in this war, the world over, have come to realize that such a policy with the liquor traffic would not be adequate to the situation.

The changes which have already come in Europe are astonishing when one reflects how little the various countries there were prepared for prohibition. While the United States already has over 60 per cent of its people living under various forms of prohibitory laws, in Europe before the war the liquor business was firmly entrenched and respectable, and in many countries religion had cultivated but little conscience against it. If the things done in Europe have been possible with so little public education, America is certainly prepared to "go the limit."

★ ★

In Russia, the deadly vodka has been abolished. Light wines are subject to local regulation and many communities are bone dry. Dr. Aubon Karlgren went from Sweden to write of the failure of prohibition in Russia, but on his return wrote a long article declaring that the new law in Russia was a great success.

In Canada prohibition for the war-time came without any pressure from the food situation. The morale of the army and the welfare of the recruits led a wet government to change front and vote in prohibition as a result of popular demand.

England has cut down her consumption of beer from 36,000,000 barrels before the war to 10,000,000 and now there is an order that no longer shall barley or corn suitable for human food be used in brewing or distilling industries; this will produce virtual prohibition.

Light wines are still permitted in France and Italy but the absinthe weed is destroyed in France wherever it is found. Even in Germany there has been a reduction in the use of beer and before the war the Kaiser adopted the policy of discouraging the drinking habits of the nation. Years ago he published a decree authorizing the use of water in drinking the health of the emperor and he declared that in a great war the nation that drank the least beer would win.

Many leading citizens of the United States who have never been known as prohibitionists are now favoring war-time prohibition. Among these are ex-President Roosevelt, Bishop Lawrence of Massachusetts, Gen. Nelson Miles and Dr. Haven Emerson, Commissioner of Health in New York City.

The considerations that induce great leaders like these to subscribe to the creed of war-time prohibition are various but perhaps three leading ones might be formulated.

In the first place, the food supply of the world and of the United States must be conserved. There is a world-wide shortage of food on account of the men withdrawn from production and because of the destruction by war. When it is known, therefore, that the United States is wasting in the production of alcoholic drinks the food materials that would be sufficient to feed seven million men, the fact is sufficiently striking. The prohibition of the manufacture of alcoholic drinks would more than feed the biggest army we would ever be compelled to send to Europe and the economic saving would probably meet most of the expense of war so long as we had only a million soldiers engaged.

The morale and discipline of the army are greatly affected by drink. The soldier does not like to see himself put under prohibition while the civilian for whom he fights continues to indulge. The social diseases contracted by soldiers result in considerable degree from intoxication, and these are the greatest single threat to the health of an army. The younger General Grant states that fully 90 per cent of the court martials result from intoxication.

The increase in industrial efficiency owing to a sober working class would be very great. Early in the war, England lost battles because drunken munitions workers had failed to turn out the amount of their product which was needed.

★ ★

The objections to war-time prohibition are easy to meet. The nation needs every brewery and distillery for legitimate industry. With comparatively slight changes every one of these plants might be turned into a factory for producing commercial alcohol, condensed milk, war chemicals or other useful products. It is impossible to say in these days that prohibition would be confiscation.

Nor can one speak of deluging the labor market with idle men. That was never a good argument, but it is absurd now. Great factories are scouring the country for help.

As we have noted, the Civil war set back prohibition a whole generation. Religious people who look upon this question as having moral and religious implications should realize that the hour of destiny has struck. If the saloon does not go now, the reform may have to wait many years. It is a time when every voice should be raised that the government may not fail to realize that it is now backed by powerful sentiment for the abolition of the liquor curse.

# EDITORIAL

## THE CHURCH A SERVICE CORPORATION

**A**T one of the sessions of the recent convention of advertising men in St. Louis, a business man speaking on the problems of the church said: "What does the church sell? It is evident that she has no tangible commodity to dispose of. The church sells service and she can learn some things from the big public service corporations."

He did not elaborate on this suggestion but the minds of the ministers present must have readily supplied the application. The public service corporation, like the church, has the need of eliminating competition. Three telephone systems in a town would be an unmitigated nuisance. Where there are two, the government should compel them to establish connection with one another. Churches, likewise, are not good public service corporations unless in the spirit of unity they connect up with each other's activities.

A high class public service corporation is sensitive to public opinion. Complaints are given careful attention, and if these complaints reveal a weakness in the service, changes are at once inaugurated. Perhaps it is here that the church has shown herself too much aloof from everyday life. A service corporation must not only look good to the board of directors, but must also satisfy the public.

At the electric light sockets in our homes is a force which day or night responds to the press of the button. Somewhere at the central station men must be ever vigilant lest for a moment the energy of the wires be allowed to die down. Compared with the rather spasmodic service of the church, this analogy makes us humble.

A public service corporation may be hated or respected. In America we often find the people bitterly hostile to railroads and electric light companies. This hostility is usually due to a belief that the corporation seeks its own good and is not primarily interested in the welfare of the public. If the church can convince the people that it is unselfish and seeks only the good of humanity, it may find the disfavor of many turning to love and loyalty.

## REMEMBER YOUR SOLDIER BOYS

**M**OST churches now have boys in the military service. When the draft is complete, every church will have felt the meaning of war. What about your boys who have gone out to defend their country? When they move out of your parish physically, when you no longer see them in the pew, has your responsibility ended?

Every church should have an honor roll of its men in the service, and of the women too. The church calendar might well be used to keep these names before the eyes of the congregation. The army and navy addresses of the men should be given so it would be easy for members of the church and Sunday school to send remembrances to the absent ones.

We should not forget that the boys in the service are in danger of other things besides German bullets. At the worst only one in ten will be killed by a bullet. More than that may come back worse men than when they went away.

The spiritual ministry of the church must continue to reach these men. They should always be remem-

bered in the morning prayers of the church. They should receive letters from ministers and Sunday school teachers giving friendly counsel and urging them to continue steadfastly in the Christian profession.

There is no influence so powerful with a soldier as the voice of a friend from home. The army chaplain may be ever so efficient and the Y. M. C. A. "hut" ever so kindly in its ministry, but the chief stay of the soldier boy is the memory of the folks at home. This influence is not to be lost through ignorance or sloth on the part of Christian workers.

We all want to idealize the soldier. The man who has risked so much for his nation is one to be placed upon a pedestal. But if the soldier is to return home with lowered ideals, and with a life permanently coarsened by his experiences, it will be difficult to look on him as a hero. The keeping of the souls of our soldier boys will have much to do with the future of religion in America. If these men come back earnest Christians, the boys of our Sunday schools will come to the gospel teaching with new zeal and interest.

## A MESSAGE OF COMFORT NEEDED

**T**HERE was recently reprinted in *THE CHRISTIAN CENTURY* an article which originally appeared in *The British Weekly*. The article considered the subject of "reunion in eternity." That this article struck home with readers of the English publication is seen in the letters that have been coming to the editor of that weekly in appreciation of the recent message.

One writer states that it is his belief that many people in England have become lax in their attendance at church simply because they did not find there the message their hearts needed. Some of these "backsliders" were quoted as saying that sermons on "The Building of the Temple" and "The Journeyings of the Children of Israel" were hardly satisfying to souls sorely distressed by the ravages of war and death.

"Who is at fault?" this correspondent asks. Then he answers his own question thus:

"Now, sir, it is not the Gospel of Jesus Christ that is at fault. If there is blame anywhere, it seems to me that the fault lies with those of our ministers who do not seem to realize what the hearts of the multitude are yearning for. The people today are crying for comfort—not that shadowy and unreal thing which the pulpit has given us too long, but a true and definite message of hope and comfort such as you have given to your readers in your recent article. Wherever that message is offered in these dark and dreadful days the thirsty souls flock to drink it in."

There may be suggestion here for ministers of this country, who are now preaching every Sunday to fathers and mothers to whom has come within the last few weeks such mental distress as has never before burdened them, with the going out from home of their sons and daughters into the uncertain adventures of the war life.

## OUTDOOR RELIGION

**W**HEN the June roses are in bloom, and the trees carry that tint of green which reveals the vigor of life in the spring-time, we all respond to the allurements of nature. The morning call of the birds acts as a reveille to call us forth on a fishing expedition or to induce us to cultivate health in a long morning walk.

In such times as these some will avow a preference

for worshipping God in the big out-of-doors instead of in the church. It takes the church, however, with its teachings, to reveal the beauties of the wonderful world outside.

To the spiritually minded man, science is the handmaid of religion. After we have asked the questions that may be answered by the science of today, we are face to face with the greater, deeper questions that are always being suggested by nature. What is this life which brings about these wonderful transformations all around us? Shall we believe that some chance combination of force and material produced the myriad forms of life? Or is our world the product of a Master Mind?

The spirit of scientific inquiry has led us to feel a sense of comradeship with nature which past generations did not possess. All life is related. The evolutionary forces have brought forth these forms from other forms. Life has a great common origin. And because of this the bird is no stranger to us, but a kinsman. That is the reason our hearts respond to his song. The squirrel that plays hide and seek with us is much like a boy. The poet hears the soul of a tree speak to his soul.

The materialist looks out sadly on these June mornings to reflect that one day the death of the solar system will bring this life to an end. The religious man refuses to believe that everything will be lost in the cataclysm of worlds. The forms of things shall pass away, but the spiritual values shall abide.

#### THE NEED OF EDUCATED MEN

**M**ANY of the university halls of Europe are empty. At Oxford only a few old professors and some youths who were not able to pass the physical examinations are in evidence. The war has continued for nearly three years and by another year it can be said that the world has lost a whole generation of educated men. The men who should have taken this training for future leadership are either buried in France or may return from the war too poor to go on with their studies. Dr. James E. Clarke says of this situation: "Perhaps the greatest mistake made by some of the nations across the sea has been the failure to make provision for replacing the trained leaders who have gone to the front, many never to return. Large numbers of teachers and undergraduates are in the trenches or are lying buried on the fields of battle. Thoughtful men are asking, 'What are we going to do for a trained leadership in the future?'"

It is significant that General Leonard Wood, in a letter to President Hibben of Princeton University, recently advised that all students continue their work until such time as their service might be needed by the government, and similar advice has been given by Adjutant General W. T. Johnson.

There are in the country 350,000 students in high schools or in more advanced schools. This is but a small percentage of the total force available to the country and it is believed that these men should continue their work and make ready to lead in the reconstruction in the country after the war, unless the government specifically asks for their services.

When the war is over, there will be important changes to be made in every line of industry. Professional men will be needed more than ever. Especially will the church need men of the very best training to cope with the thought problems of religion. We should not close our colleges and universities.

#### TRADING IN ORTHODOXY

**J**OHAN WESLEY reacted against the doctrinal preaching of his time. The churches were orthodox and cold and dead. He came to bring them the breath of new life and interest. He states that one of the four underlying elements of his preaching was that "orthodoxy, or right opinions, is at best but a very slender part of religion, if it can be allowed to be any part of it at all." On another occasion he wrote: "I am sick of opinions; I am weary to bear them; my soul loathes this frothy food. Give me solid, substantial religion. Give me an humble, gentle lover of God and Man. Whosoever thus doeth the will of my Father in heaven, the same is brother and sister and mother."

We all know, of course, that Wesley was no latitudinarian. So far as he held religious opinions, they were doubtless in accord with the creed of the Episcopal church of which he was a member until his death.

Wesley despised the sort of religious profession which made its opinions do duty for the religious life. It is said that in Germany the theological professors do not attend church. They are interested in religion in an intellectual way, but being a theological professor is not the same as being a Christian. There is no lack of those today who shout their orthodoxy loudly but who would burn their enemies at the stake. For these there is the word of our Lord, "Why call ye me, Lord, Lord, and do not the things that I say?"

There was a meaner thing in Wesley's day—the profession of right religious opinion for worldly advantage. Then, as now, there were many positions open only to men who were famed for their "soundness." This condition brought forward some who traded upon their orthodoxy and held places of power through subserviency. By all means let us have right opinion, but there are better things to covet. The soul of religion is love.

#### SINCE "THE REIGN OF LAW"

**I**T was about seventeen years ago that everyone was discussing a new novel by James Lane Allen, "The Reign of Law." The title indicated the predilection of the author. He was a convert to the theory of evolution which was at that time a new thing to some people, especially in religious circles, and was causing no end of discussion. Disciples were especially shocked by the appearance of a story in which the novelist set forth with some overstatement the legalism and anti-scientific bias of certain professors of his school, which we Disciples knew to be Transylvania University.

Some kind person ought to send James Lane Allen the recent recommendations of Transylvania appearing from the pen of the Rev. Ben F. Battenfield in the Christian Standard. Mr. Battenfield can convince the novelist that some things have happened in Lexington since "The Reign of Law" was written. It has not come out at all like the story, for the school has really changed to a modern basis, if one may read between the lines of Mr. Battenfield's story. While this gentleman has doubtless given Transylvania credit for more advanced positions than it really holds, the progress is there and no mistake.

While Transylvania has been changing, we hope James Lane Allen has also changed. The world has moved on and up from the materialistic naturalism which he exalted in his book of nearly twenty years ago. It is out of the fashion now to try to account for our universe by the theory of a fortuitous concourse of



atoms. We are less interested in getting the right classification of the crayfish and have gone on now to the study of the human soul.

Gladstone was a conservative in his youth but became a liberal after he had lived awhile. The man who observes, and who has years enough, is sure to see the evidence of progress in our wonderful world. Both the critic and the criticised of twenty years ago are now behind the times unless they have grown with these years.

### THE CURSE OF OPINIONISM

THE divided state of Christendom was often a subject for discussion by the Campbells. As they looked on American Christianity and saw its divisions and its heart-burnings, their souls were deeply moved to discover the cause and the cure of this disorder and scandal. The formula which they applied to this divided religious world was that of opinionism.

They insisted that people were not divided in their faith, but found the basis of their divisions in opinions. They set up some definite test of faith which was a faith in Jesus Christ. Other things in Christian doctrine were in the field of opinion.

It was not the idea of the Campbells that we should cease to have opinions. We were to cease to make opinions tests of fellowship. Christian union was to be achieved, not by the poverty of thought, but by the breadth of our toleration.

Modern Disciples in some instances have undertaken to go back to the weak and beggarly elements of a sectarian position, making opinionism a test of fellowship. When some one who has been baptized in the new testament way entertains opinions about the practice of a more open fellowship with those baptized in some other form, it is urged that such a man should not be regarded as a part of the movement. This would be to exalt a dogma about immersion into a credal barrier and drag the Disciples back into opinionism.

The significant heresy is now abroad that while we may well be satisfied with a statement of loyal faith in Jesus Christ as a test of church membership, but for the public teacher we need more. The Presbyterians admit people to their churches on a confession of faith in Jesus Christ. They ordain ministers on a satisfactory examination in the Westminster creed. Some of our watch-dogs of orthodoxy seek zealously for a substitute for the Westminster creed which we may agree to apply to religious teachers.

The old proverb warns, "Eternal vigilance is the price of liberty." Disciple liberty must be guarded day by day.

### Faith

KNOWING that God is and reigns  
Over all; that He sustains  
Our small lives—which may be great,  
Lifted to His high estate.—Thomas C. Clark.

## Why I Am a Disciple

### Eleventh Article—The Paramount Reason

#### A NON-SECTARIAN REASON

I COME now to the paramount and decisive reason for being a Disciple. In the previous articles I have been setting forth points of agreement between myself and the Disciples—certain features in their mode of thinking and practice which seem to me to be admirable and which make my fellowship with them particularly congenial. Strictly speaking, I should not have called those points of agreement reasons at all, for they are not decisive. I could find an equal number of points of agreement between myself and certain other Christian communions—the Presbyterian, Congregationalist, Episcopalian and perhaps others. The Disciples do not exhaust the catalogue of ecclesiastical virtues. If I were to stop at the point we have now reached in our discussion and confess that I am unable to find any other reason for being a Disciple beyond the nine or ten I have set down, I should have to admit, practically, that it made no vital difference what "church" one belonged to. I should have to say that among the features already described there was not one that was decisively vital, or that could not at least be counterbalanced by an equally vital feature possessed by some other Christian communion. To put the matter in the concrete: I could bring forth ten reasons for being a Presbyterian which would be, point for point, and *in toto*, as weighty and decisive as the ten reasons I have already given for being a Disciple.

My purpose in saying this is to free myself and my readers from the provincialism with which most of our discussions of the question as to one's denominational preferences are burdened. Standing within your own little sect it is easy to catalogue and magnify its virtues and

difficult to see the virtues in other sects. I frankly confess that I have definitely abandoned that sectarian and provincial point of view. I have studied the various communions of our Protestant Christianity with sufficient care and sympathy to be convinced that when we consider their doctrinal peculiarities and their ecclesiastical practices there is not one that can make good its claim to be superior to all the rest. What Robert Louis Stevenson said of individuals applies equally to our Christian communions:

"There is so much of bad in the best of us,  
And so much good in the worst of us,  
That it ill becomes any of us  
To say much about the rest of us."

\* \* \*

For example, let us take the question of baptism by immersion, which I have given as one of my minor reasons for being a Disciple. This, of course, could not be a decisive reason with me because the Baptists also practice immersion and were practicing it long before the Disciples' movement originated. The point about immersion, therefore, would seem to decide one to be a Baptist rather than a Disciple. While I regard the practice of immersion as important, I do not hold it as at all comparable in importance to certain features in which certain other communions seem to excel us Disciples. Presbyterian excellence in Christian missions is an infinitely greater virtue than the practice of baptism by immersion. The service Congregationalism is rendering the world through its educational ideal is more important to the Kingdom of God than legal correctness in the mode of baptism. The conscious organic interdependence of all Presbyterian churches

with one another, as contrasted with the selfish and costly independency of our Disciples' churches, is a virtue which, to say the least, is as important as any point of technical regularity in the practice or organization of the local church. The strength of purpose with which Episcopalianism has so far resisted the corrupting influences of modern revivalism discloses to me a quality of character which I hold to be quite as important as any of the minor reasons which I have set down for being a Disciple.

I am selecting at random these instances for comparison. I am weary and impatient of denominational disputations, and I believe God is weary of them and disappointed that his church keeps them going so long and so bitterly. If in this series of articles I have been interpreted by any reader as confirming him in the bigoted notion that "we Disciples are right and others wrong," I wish before we go further to prick and dispel such a misconception of my own view. I believe that we Disciples are right, but not in any sense that implies that others are just "wrong." I believe that we Disciples are right in respect to the ten considerations which I have up to this point discussed, and with respect to these ten particular considerations I believe that those who differ from us are wrong. But I do not hold that these ten considerations in which we Disciples are right exhaust the catalogue of ecclesiastical or Christian virtues. On the contrary, as I have just indicated, I believe I could find ten weaknesses in our Disciples' church life for which I could find ten corresponding strong points among our Christian neighbors of the various denominations. I cannot find any place for denominational self-righteousness in the modern church.

\* \* \*

Is there left, then, any ground on which to base a really decisive preference for the Disciples? I think there is. And it is a ground far removed from denominational disputes over doctrines and politics and rituals. Upon that ground I take my stand. If I am mistaken as to its validity I am mistaken also as to the Disciples, and I will have to confess that for me there is left no sufficiently decisive reason for attaching myself to them in preference to many other Christian communions which I could name. Let me state the ground here in most general terms, and in several articles following this let us consider it in its concrete features with some degree of thoroughness.

*I am a Disciple, first and last, because the Disciples desire and have undertaken to render a specific service to the Christian world, a service which, to my mind, is the most important the Christian world of our day stands in need of.*

\* \* \*

Before going on to concrete particulars I wish the reader to consider with me what is involved in this general statement. It should be noted at the outset that the reason I give for being a Disciple is a practical, not a doctrinal, reason. I conceive it in terms of a *service* they wish to render to the church in general. This removes the whole matter from the realm of pharisaism or sectarian bigotry. I do not need to claim for the Disciples a superiority in Christian virtues or in Biblical doctrines or in churchly practice, in order to fortify my deliberate preference for their fellowship over that of any other Christian group. They might be demonstrably inferior in any of those respects (though, of course, I do not make any such admission) and still justly claim my loyalty. If the Disciples' movement bases its claim to the loyalty of Christian men, not upon the superiority of its doctrines or ordinances, but

on service, it thereby lifts itself above the field of denominational rivalry and frees its membership from the odious position in which pharisaical claims always put those who make them. There can be neither sectarian competition nor pharisaism in service.

But mere service is not decisive. I cannot fully justify my fellowship with the Disciples unless I feel that the specific service they are rendering is more important than the service being rendered by any other Christian group. So I say that I regard the thing the Disciples are working at as the *most important task* now before the Christian world. When I say this I am laying stress on the word "now" as well as the word "important." The task the Disciples are working at is, as I see it, a timely task; it gets its unique importance from the actual conditions in the Christendom of our day.

And when I say that the Disciples *desire* to render this specific service and *have undertaken* to render it, I am speaking in terms of their minimum right to command my loyalty. I do not say that, in order to command my loyalty, they must have *succeeded* in performing the service which they have set themselves to render. For it is conceivable that conditions were not ripe for their efforts; or that they have followed unwise leadership which has deflected them into hopeless by-paths. It is even conceivable that certain other considerations have come so to occupy their mind that their desire to render to the church the specific service for which they came into existence has been blurred and obscured and lies now dormant in their heart and in their tradition. But even if this were true it might still follow that I ought to give their movement my loyalty, in the faith that the root of their original passion is still in them and that they would yet break the crust that has been formed over their earlier impulses and set to work afresh at the great task. If they have failed to make good at their task it may be my duty as one sympathetic with their primary vision to take my place within their ranks and use all my efforts to reinterpret to them their history and to awaken their dormant purpose to realize their noble though forgotten aim.

I hope that no reader will misunderstand me. These last words are hypothetical, not descriptive. I am not intending to suggest that the Disciples have failed to render their distinctive service to the church, or have altogether forgotten their mission. We shall have occasion in a later article to inquire as to the degree of their success. I only wish to state in minimum terms the elements which the Disciples must possess in order to awaken in my heart a decision to give them my loyalty. Whatever degree of success they may have achieved does but add that much strength to the appeal they make for my allegiance.

\* \* \*

The specific service which the Disciples of Christ desire and have undertaken to render the church is a service in behalf of Christian unity. I deem the problem that inheres in the denominationally divided church the most serious and urgent problem that organized Christianity today confronts. I hold that a united church is essential to the doing of the work in the world which Christ intended his church to accomplish. And I hold that the Disciples of Christ have it in their power, following the lead of their historical ideals and principles, to make the most signal contribution toward Christian unity of any single force in Christendom.

That is why I am a Disciple.

CHARLES CLAYTON MORRISON.

# "Entering Into Fellowship With Suffering"

By John R. Mott

**A**T the end of this awful struggle will come the opportunity of all the ages that America shall live, for exerting world-wide influence in the way of leading in great constructive and reconstructive tasks. Surely the church is summoned to prepare with great earnestness and thoroughness.

I despair of our taking the place of leadership in the works of reconstruction unless we enter into fellowship with the sufferings of today. That phrase, "enter in," means something besides being passive. It certainly does not mean what a woman said in my hearing today. She said: "I do not allow myself to read these horrors any more about the war. I cannot stand it. I cut those things out of my reading."

I said to myself: "Imagine Jesus Christ saying that! Imagine Jesus Christ saying, 'I will shut my eyes, I will shut my ears, I will not let my heart be responsive to the indescribable sufferings of my people.'"

## HOSPITAL SCENES

"Enter into fellowship." I saw these sufferings, I think, on my last journey, as I have never seen them before. Did I say "saw"? I see them. It was just a little over two weeks ago that I was awakened out of a sound sleep one night as subconsciousness brought vividly forward the impressions borne in upon me as I mingled with those suffering peoples. I would remind you that while most of us are in great comfort and quiet, not less than five millions of men and boys lie stretched on beds of pain in the military and naval hospitals of Europe.

The other day I received a postcard from Bohemia, and on that postcard in miniature, as you can imagine, I saw the representation photographically of 352 hospital wards, one story high, each having in it fifty beds; and around the edge of the other side of the postcard my friend wrote that all of those beds are now filled with wounded men; that is, over fifteen thousand wounded men. As I held that card before me, my hand trembled, and I said: "That probably represents the greatest concentration of pulsating, vibrating human pain to be found anywhere on this earth."

## CAR-LOADS OF HUMAN SUFFERING

Last July—it seems as though it were yesterday—I was in Moscow, the city to which I retire whenever I can

when in Europe. There I found in one city over twelve hundred military hospitals, all filled with the wounded, some of them so crowded that they had taken the beds out in the courtyards and back yards. I went out about dusk to visit a great receiving hospital near the edge of the city. I do not wonder that they placed it there. During the four months preceding my visit they had received in that hospital and passed out from it over four hundred thousand shattered Russian bodies. About dusk when I was there I saw the twenty-sixth train that had come in that day, averaging, as the twenty-sixth did, twenty cars each, and every car had been filled with Russian wounded.

## HORRORS OF MODERN WARFARE

If you had stood by my side and seen the old men and young women and little children trying to handle with such tenderness these maimed, shattered bodies, there would have been borne into your minds a new connotation of the phrase, "Enter into fellowship with suffering."

I was visiting a hospital in Germany one day and I said to the Jewish surgeon who was taking me about, "Will you kindly explain to me the effect of modern instruments of destruction?" He hesitated. "Yes, yes," he said, "if you wish, I will." I did not realize what I was asking. Then we went about those never-ending wards. He explained the effect of shrapnel, of the high-explosive shells, of the three-corner bayonet, of the sword-bayonet, of the lance, of concussion from shellfire. He showed me the victims of tetanus, of gas-gangrene and liquid fire, and I confess I sank by his feet.

## HEART-BREAKS IN THE HOMES

But there was another suffering. A friend over there told me of an officer who had cut down, with his sword, another officer of the enemy side, and while the so-called officer was sinking in his life-blood, he gasped, as his last words, "What will my wife and children do now?" My friend said he had visited the prison where this officer, who was captured, is now imprisoned, and the keeper said the only sentence that captured officer is ever heard to say, as he walks up and down that creaking floor, is: "He said, 'What will my wife and children do now?'"

There was another pain that got

into my consciousness more than this. I refer to that dull pain, that unceasing pain ever present in the consciousness, and therefore leading to considerable manifestations in the sub-consciousness of mothers, wives, sisters, little children.

How superficial I was in my first journey in Europe after the war began. I came to see on this last journey that it is the little children that suffer most because they cannot answer questions. I see that mother right now on the front porch with a little cluster of children around her watching for a father, as these children are doing, to come through that gate. I see that other mother with two little children going down to that village post, day after day, for a letter that will not arrive.

## AMERICA MUST ENTER IN

A friend of mine at Berne, Switzerland, told me of this authentic scene—and we can well believe it. You cannot look out of a railroad carriage window in any of those countries now without seeing them. Sometimes I steeled myself not to look out of the windows. This young wife came down to the troop train to say good-bye to her husband. She kept up her courage. She tried to cheer him, as I have seen them so many times do. Then that long train wound its way slowly out of the station, and she fell dead on the platform.

Believe me, it is a suffering Europe, and if America is going to pay the price that has got to be paid, it is well that we realize it intimately and that we enter in, not be passive; that we take an issue and identify ourselves with this suffering.

We think we have heard something about Serbia. What a warm place that people have in my heart, and yet I think tonight they are all driven out! How little we heard of Roumania, with as many people as Belgium, practically all driven out! We have heard something about Armenia, with one hundred thousand massacred and nine hundred thousand exiled, a fate worse than massacre. We have heard of fifty thousand young women that had to choose between slavery and shame on the one hand, or apostasy on the other, an impossible choice.

## POOR POLAND

We have heard that all the way from the Sea of Mar a to the heart of Prussia there is . scribable suf-



fering and shame. How little we have heard about Poland, that great zone that has been fought over three times, and I am afraid it will be fought over a fourth and possibly a fifth time, depending on the seriousness of America and depending on what is done for Russia in these coming months.

I suppose I am accurate if I say there are very few children under six years of age living in that great region. If you could have gone with me into the heart of Russia, hundreds of miles from this zone of devastation, into those concentration camps, and have seen, as I did, the fragments of families, the tragedy of it all would have been borne into your soul and you would have been ready to enter in and stay in.

May there come upon the ministry of the United States a sense of mission for leading the people in the fellowship that suffers. This will be the most terrible year the world has ever known. If you and I live to be very old people, God grant that we will never know anything like this is going to be.

#### WAR FIGURES

Think of the tens of millions under arms—did I say tens of millions? We could go through those nations and before we had finished you would agree with me that the number of men and boys under arms today is not less, but rather more than forty millions.

When you remember—and I am prepared to answer questions if anyone doubts that—that in no previous war have more than two million men been lined up against each other in actual warfare, and that here are twenty times that number, you see the dimensions of this great field on which I now rivet your gaze. Who are these forty millions of men? They are the flower of the manhood and boyhood of the strongest nations of Europe and Northern Africa and Southern Asia and Australia and Canada, and now our own strain will be blended.

Back of these unbroken lines, what prices they pay to keep them unbroken! Back of these lines in thousands of reserve camps, so many of which we visited, we see men getting ready for their first battle or resting from their twentieth or thirtieth struggle, and way back in the city parks and peaceful country retreats yet more millions are being trained to be passed up to the reserves, then into the trenches and then into the jaws of death.

#### HOMES OF HIGH AND LOW STRICKEN

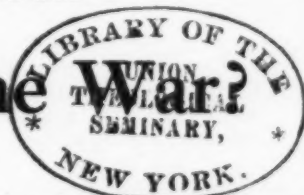
You and I are never to live to see days like these. In Europe I was never in a home that was not a house of tears. I am speaking carefully. I spent most of my time in the homes. I did not visit a home across which death had not cast its shadow as a result of this war at least once, some-

times many times. I think just now of one home. I was not inside the door ten minutes before the host said to me: "Twenty-six members of my immediate family and relatives have already been wounded, and nine killed." That was the first home I visited on the journey in Europe, and the last home I visited was the home of that splendid Scotchman, Lord Balfour—not the great lord who recently visited us, but another great Christian like him—who had found just that week that his son had been killed by the Germans nine weeks before. The morning I was having breakfast with him he received a letter of condolence from Arthur Balfour, the great statesman. He started to read it aloud to me and got about half way through, and he said, "Finish it for me." Thus it was, going from one house of tears to another house of tears.

I see those unending graves, five millions laid away in them. I see those peasant women, with their baskets filled with flowers, strewing them over these graves. Then I think of our own country. Some of us had prayed and hoped—I suppose all of us had prayed—that it might not have to come this way. We said, "If it be Thy will, let this cup pass from me." Yet happily our generation at last has been able to say, with steady hand, "Nevertheless, not my will, but Thine be done."

## Will Alcohol Win the War?

By Arthur Mee



*If England loses in the Great War it will not be a victory for the Kaiser, but for a deadlier enemy, King Alcohol. The following article is another chapter from the book, "Defeat or Victory," which is today creating a sensation not only in England, but also in other English-speaking countries. America, just entering the Great War, would do well to profit by the experiences of her sister nation as described in this thrilling, but somewhat discouraging narrative.*

**W**E have thrown away the winning power of the war. Into that ditch where our great Allies have flung their powers of weakness we have flung our strength. In a ditch in France lies absinthe; in a ditch in Russia lies vodka; but beer and whisky swagger through the streets of Britain, and in the ditch we fling the power of victory.

We have only to look, on the one hand, at what alcohol has done for the Allies, and, on the other hand, at what Prohibition has done for them, to realize how Prohibition, for which we wait and wait in Britain, has held the fort for liberty while we make up our minds.

#### WHAT RUSSIA HAS DONE

Consider, first, the contribution of

Russia to the cause of human freedom. By one bold moral stroke she has surprised the world. She has had two great wars in the lifetime of her little children—one with drink on her back, when she staggered to the depths of defeat, and one with drink beneath her feet, when she rises to the very pinnacle of pride.

#### PROHIBITION RUSSIA'S GIFT

What has Russia done? She has saved Paris. She has saved her own people from degeneration and decay; she has given them the power of saving much more in a week without drink than they saved in a year with drink. She has saved her revenue from a foundation of sinking sand to set it on a rock.

Such unthinkable power has Pro-

hibition Russia, such things has Russia done. She gave to the Allies the greatest key to victory that she could forge—Prohibition. She struck down vodka at a single blow, she gave her local authorities power to stop the sale of every form of alcohol, and she is stronger now than ever before because you can go through Russia from one end to another and see not a drop of alcohol.

Such, for Russia, is the difference between controlling alcohol and being controlled by it, and for Europe it has meant that Germany is beaten, for with Russia strong Germany has not been able to withdraw her troops from the East and win her way to Calais.

But it is not in Russia alone that we have seen the mighty fruits of Prohibition in the war. We have seen it in

France, where the war goes on unceasingly against this alcohol that General Joffre has called "a crime against national defense." General Gallieni fought it hard in Paris, as Joffre has fought it everywhere. The President and the Premier of France are its sworn enemies. They hate this thing that lives on the vices of their people and grows rich as France grows poor. And so France followed the Tsar. She struck down absinthe, her chief foe; she stopped the sale of spirits to soldiers and women and young people, and even as these words are written she takes another great step forward towards total Prohibition, for she is to stop the sale of spirits everywhere. It will be worth more than a new army to France, a great French statesman has said.

#### FRANCE WORKS MIRACLES

And what has been the end of this resolve of France? France, too, has surprised the world. It is true to say that each of the three great Allies has surprised mankind, but it is true, alas, to say that, while France and Russia have surprised us in their strength, it has been in her moral weakness that Britain has surprised the world. Never will history forget Verdun, and that spirit of a new-born France that gathered there and held the fort when every Frenchman there thought it would fall. There is no limit to the power of a nation that throws out its vices.

The thrilling declaration of M. Briand against alcohol is fresh in the mind of the world, and on the walls of every postoffice in France the Government has ordered to be exhibited another declaration, signed by the President, calling on those who love France to honor the memory of their dead by fighting alcohol. It is a great document, which one touch of French courage in Downing street might translate, word for word, for the walls of every postoffice in this country, too. Here is part of this declaration by our great Ally, the conquerer of Verdun:

#### To French Women and to Young Frenchmen

Drink is as much your enemy as Germany.

Since 1870 it has cost France in men and money much more than the present war.

Drinkers age quickly. They lose half their normal life, and fall easy victims to many infirmities and illnesses.

The seductive drinks of your parents reappear in their offspring as great hereditary evils. France owes to alcohol a great many mad men and women and consumptives, and most of her criminals.

Drink decreases by two-thirds our national production; it raises the cost of living and increases poverty.

In imitation of the criminal Kaiser, drink decimates and ruins France to the great delight of Germany.

Mothers, young men, young girls, wives! Up and act against drink in memory of those who have gloriously died or suffered wounds for the Fatherland! You will thus accomplish a mission as great as that of our heroic soldiers.

#### PROHIBITION WINS FOR ITALY

Let us turn to Italy. War moves slowly nowadays, but among Alpine peaks most slowly of all. Yet it is there that the greatest physical feats of the war have been accomplished—the carrying of guns up to these heights in face of enemy fire, the fortifying of these mighty peaks, so high that men shiver and freeze by glaciers in whose beds their comrades below bathe in warm waters. Conditions of war indeed are these, and what is it that helps these men to endure them? It is Prohibition once again—Prohibition of spirits throughout the Italian army. As on the great Russian frontiers, as in Paris and at Verdun, so at Gorizia Prohibition brings the strength that wins.

So we find it in the British Empire, too; we find it almost everywhere save in our Motherland. It was Prohibition that made the Anzacs fit—every Anzac comes to us from a Prohibition camp. It was Prohibition that made the Canadians fit. From Prohibition camps in Prohibition ships they came to us. Partial or total Prohibition of some kind there must be against this foe of health and strength. Everywhere but in Britain we find the Allies fighting this great foe, and here we fight it with brave words and leave it free for its foul deeds. We take what Prohibition sends us; whether Anzacs from New Zealand or shells from Canada and the United States, whether powerful blows for liberty in the East or soul-stirring courage at the gates of Verdun, we take it and thank God for it—and we go on drinking.

#### VICTORY NOT IN GUNS

The great war of Europe will be slowly lost and won. The great concentration of material powers will wear down Germany at last; but he has little vision who sees the power of victory in guns and shells. Victory lies not in these things; it lies in things that are behind them. It is the moral strength of the Allies that will win. It gives them the sympathy of the civilized world; it gives them the inexhaustible man-power of Russia. It gives them the dauntless spirit of Joan of Arc in France again. It gives them the solid phalanx of the British peoples. It opens up to them the everlasting resources of the earth. It is because the Allies stand on the rock of eternal justice that they have these things.

And what have been the great moral

contributions to the winning power of the Allies? In all our allied countries are things that win and things that lose, and we owe it to our sense of honor to put down among us the things that lose, and to put our trust in things that win. We owe it to ourselves and to our Allies to adopt the plain and simple policy of conscription of all the elements of victory and Prohibition of all the elements of defeat. The plain truth is that Britain has not yet, after thirty months of war, put away from her those forces in her midst that work against the Allies; not for one hour since war began has our full strength been thrown against our foes.

#### ENGLAND HOLDS BACK PRICE OF VICTORY

While our great Allies have cast their enemy from them, have gone into this arena with alcohol beneath their feet or in their grip, we move on slowly with alcohol on our backs. But we do not win like that.

We shall win the war when we pay the price of victory. We shall win when we who stay at home are worthy of the trenches. We do not deserve to win till then.

Are we fit for the solemn powers that lie within our hands, are we worthy of the dauntless spirit of the British army and the British fleet, are we honorable men and an honorable nation, while we send our hospital ships to sea and allow this private trade to send to sea the stuff that would turn our guns on them? We say what we say of the German submarines that sink our hospital ships, but what shall we say of this alcohol that threatens them? What shall we say of this British trade whose natural and logical end is to fuddle the brains of men at sea and double the perils of the submarine? What difference is there in the world between the Prussian devilry that sank the Lusitania and the drink trade devilry that would sink our wounded men? The difference is that we execrate and seek to exterminate the one, while we tolerate and seek to palliate the other.

#### GREAT ENGLISHMEN ON DRINK

And the work of this trade is like that everywhere. The truth is past believing by those who do not know through long experience. We talk of the horrors of slavery, but the horrors of drink are not less, and they are with us still. It is Admiral Jellicoe himself who has told us that drink muddles the aim of a man at a gun and reduces his efficiency by about one-third. It is Sir Frederick Treves who watched the men drop out on the march to the relief of Ladysmith, and found that every man who dropped out was a drinker—so that drink op-

posed the relief of Ladysmith as it opposed the relief of Belgium.

#### ENGLAND "GOES ON DRINKING"

A soldier-doctor whose name will be immortal, Sir Victor Horsley, went out to Mesopotamia and gave his life for his country. He found a shortage of drinking water, but there were whisky and champagne in the very few transports that arrived; and Sir Victor Horsley found that in that torrid climate the military authorities, understanding medicine better than he, issued rum instead of food and sterile water, with the result that they spread cholera, diarrhoea and dysen-

tery. The army, we must gather from this, was spreading disease and weakness in its ranks. "No one would suppose that a military medical history had ever been written or published," Sir Victor Horsley wrote in one of his very last letters, and he added these deliberate words which may well be printed now, written as they were by the greatest surgeon of the human brain who ever lived: "Our gross failures and stupidity are, in my opinion, due to alcohol affecting the intellectual organs and clearness of our leaders. Of course, they do not realize that alcohol in small doses acts as a brake on their brains."

There are wide questions opened up by such facts as these from the fighting fronts. That is the way of drink. Its grip is everywhere. In peace it clogs the wheels of progress; in war it slows down victory. A long time, perhaps, Germany can hold out against a Britain fighting with part of her strength.

We can end the war sooner or later; we can throw into it the whole of our strength; we can put on our whole armor against the destroyers of Belgium, the assassins of Edith Cavell and the masters of Ruhleben; or we can let things take their course, and go on drinking.

## The Obligation to Serve

By Woodrow Wilson

*President Wilson, welcoming the confederate veterans to their reunion held at Washington, D. C., recently, declared the country was beginning to see why the nation was kept united. Men of the United States, he said, have a love of liberty at heart, and now are to be an instrument in the hands of providence for the liberty of mankind. The following is a portion of his address:*

**A**S I came along the streets a few minutes ago my heart was full of the thought that this is registration day. Will you not support me in the feeling that there is some significance in this coincidence, that this day, when I came to welcome you to the national capital, is a day when men, young as you were in those old days, when you gathered together to fight, are now registering their names as evidence of this great idea, that in a democracy the duty to serve and the privilege to serve fall upon all alike?

#### SERVICE DEEPEST IN NATURE

There is something fine, my fellow citizens, in the spirit of the volunteer, but deeper than the volunteer spirit is the spirit of obligation. There is not a man of us who must not hold himself ready to be summoned to the duty of supporting the great government under which we live. No really

thoughtful and patriotic man is jealous of that obligation.

No man who really understands the privilege and the dignity of being an American citizen quarrels for a moment with the idea that the congress of the United States has the right to call upon whom it will to serve the nation. These solemn lines of young men going today all over the union to the places of registration, ought to be a signal to the world to those who dare flout the dignity and honor and rights of the United States, that all her manhood will flock to that standard under which we all delight to serve, and that he who challenges the rights and principles of the United States, challenges the united strength and devotion of a nation.

#### WAR, THE GREAT CHASTENER

There are not many things that one desires about war, my fellow citizens, but you have come through war,

you know how you have been chastened by it, and there comes a time when it is good for a nation to know that it must sacrifice if need be everything that it has to vindicate the principles which it professes.

We have prospered with a sort of heedless and irresponsible prosperity. Now we are going to lay all our wealth, if necessary, and spend all of our blood, if need be, to show that we were not accumulating the wealth selfishly, but were accumulating it for the service of mankind.

Men all over the world have thought of the United States as a trading and money getting people, whereas we who have lived at home know the ideals with which the hearts of this people have thrilled; we know the sober convictions which have lain at the basis of our life all the time and we know the power and devotion which can be spent in heroism for the service of those ideals that we have treasured.

## What Is America?

**A**MERICA is not the name of so much territory. It is a living spirit, born in travail, grown in the rough school of bitter experiences, a living spirit which has purpose and pride and conscience—knows why it wishes to live and to what end, knows how it comes to be respected of the world, and hopes to retain that respect by living on with the light of Lincoln's love of man as its old and new testament.

It is more precious that this America should live than that we Americans should live. The world of Christ—a neglected but not a rejected Christ—has come again face to face with the world of Mahomet, who wished to win by force.

With this background of history and in this sense, then, we fight Germany. . . . We fight with the world for an honest world, in which nations keep their word, for a world in which nations do not live by swagger or by threat, for a world in which men think of the ways in which they can conquer the common cruelties of nature instead of inventing more horrible cruelties to inflict upon the spirit and body of man, for a world in which the ambition of the philosophy of a few shall not make miserable all mankind for a world in which the man is held more precious than the machine, the system or the state.

From an address by Secretary Lane of the Interior Department.



# Save Life Through the Red Cross

By Theodore Roosevelt

*Now that the Liberty Loan is fully subscribed, the outstanding opportunity for service open to loyal Americans is that of membership in the Red Cross. The following appeal is being made by Mr. Roosevelt before numerous audiences throughout the country.*

WE little realize what is before us. Our own sons and brothers will soon be going into battle. They will be 3,000 miles from home, in a land already wasted by war, a land threatened by famine, a land smitten by disease. They tell us that in many cases today the wounds of soldiers in France must be tied up with newspapers for want of the necessary surgical bandages. When our own men are wounded—as they surely will be in great numbers—are we going to allow them to suffer yet more because we fail to provide those things which can at least mitigate distress? Surely not! But we must do it in advance. If we wait it may be too late. Do it now.

#### RED CROSS AS FOSTER PARENT

Our Red Cross must not only care for the shattered bodies of our wounded men; it alone can become a foster parent to them in the trying conditions they are sure to face when they are convalescent from wounds or recovering from exhaustion. We shall soon have an army of a million soldiers. When they go to France they must have homes in which to rest and to be cared for and to recover. The generosity of our whole people must make it possible for our Red Cross to provide for them.

In no previous war have the innocent noncombatants had to bear so terrible a share of its physical suffering. And it is through our Red Cross that

we can show to the nations of the world how the great heart of the American people goes out to them in their distress.

#### FRANCE NEEDS U. S. SORELTY

France—proud, brave, bleeding from ghastly wounds, needs us sorely. Tuberculosis is raging throughout the land. Fifteen hundred of her towns and villages have been razed to the ground by the calculated barbarity of the invaders. Millions of her people are homeless and starving, bereft even of the barest covering for their bodies, of stoves, of utensils with which to cook or eat, of agricultural implements, of animals—indeed, of the simplest elements of civilization. And to us alone can these people come for help; we alone have the abundance with which to supply their direst needs.

To Russia, too, we must reach out our helping hand. We little know what she has suffered and is suffering. Russia, long obedient to autocracy, has not flinched in this conflict. Her people have had to struggle not only to free the world from autocracy but to make their own land a land of liberty. Russia needs all we can do to strengthen her courage and to make her feel that we are indeed behind her.

#### HOW TO AID RUSSIA

Our armies can do little for her. Our Red Cross alone can take into

Russia the message of hope, of help, of confidence which she so terribly needs. The message must be practical. It must carry deeds and not merely words; and it should be carried at once. Probably never before were so many people in distress and agony as in Russia at this very hour. We can take no more vital step toward winning this war than to put renewed heart and strength into Russia.

Infinite Ruler of Creation, whose spirit dwells in every world. We look not to the solemn heavens for Thee, though Thou art there; we search not in the ocean for Thy presence, though it murmurs with Thy voice; we wait not for the wings of the wind to bring Thee nigh, though they are Thy messengers; for Thou art in our hearts, O God, and makest Thy abode in the deep places of our thought and love. O God! Thou knowest the soul within us, that it is not built up as an immortal sanctuary for Thy praise, but is a wreck of broken purposes and fallen aspirations and desecrated affections. Fountain of purity and peace, shed on us the influence of a new hope and holier sympathy.—*James Martineau.*

\* \*

"The manifestations of life are worship, work and giving."—*Agar.*

\* \*

"God made us channels, not depositories."—*Agar.*

## American Destiny

By Richard Hovey\*

TO what new fates, my country, far  
And unforeseen of foe or friend,  
Beneath what unexpected star,  
Compelled to what unchosen end?

Across the sea that knows no beach  
The Admiral of Nations guides  
Thy blind, obedient keels to reach  
The harbor where thy future rides!

The guns that spoke at Lexington  
Knew not that God was planning then  
The trumpet word of Jefferson  
To bugle forth the rights of men.

To them that wept and cursed Bull Run,  
What was it but despair and shame?  
Who saw behind the cloud the sun?  
Who knew that God was in the flame?

There is a Hand that bends our deeds  
To mightier issues than we planned,  
Each son that triumphs, each that bleeds,  
My country, serves Its dark command.

I do not know beneath what sky  
Nor on what seas shall be thy fate;  
I only know it shall be high,  
I only know it shall be great.

\*These lines were written by Mr. Hovey the year of the Spanish-American War, 1898, which was two years before his death. They seem appropriate to the present solemn days in America.

# The Christian Doctrine of Property

By J. Campbell White

THE Christian doctrine of property is this: God is the only absolute owner and we are his trustees.

God, society and the individual contribute to the wealth of man. God contributes all the original material, all the laws of nature, our intelligence and our capacity. It is God that gives men power to get wealth.

Society contributes a great deal. A man on a desert island, where there was nobody else, would starve to death even if he had a million dollars in his possession. The individual contributes his intelligence, which is God-given, his foresight, and his energy. Deduct what God has contributed, and then what society has con-

tributed, and the balance is what we ourselves have contributed.

## HOW MUCH IS REALLY OURS?

It has been found that the average individual contributes only about five per cent of his own wealth. Therefore, God and society have a large claim upon the property in our possession. Why does God ask us to give at all? Why does he not supply all our needs and let us keep all we can get? It would be easier for God to upset the mountain ranges, and expose all the gold and silver, than to upset some of us and get us to giving. God is the absolute owner, he holds the title deeds to all we possess, and we are simply his trustees for a few years.

God puts property into our hands and asks us to use it until He comes.

They don't make shrouds with pockets. People do not need any pocketbooks or bank accounts in the other world. They use gold for paving streets there. We won't need it to buy things with.

## GIVING BACK TO GOD

We should return to God regularly, steadily, always a proper percentage of all he gives to us.

When God's principles rule our hearts there will be no trouble about giving. You can give without loving, but you can't love without giving. It is not a question of whether we have money enough; it is a question of whether we have love enough.

# Compensations

By J. H. Jowett

AND, therefore, as we say, there is always something to be thankful for. If one thing visits us another thing is kept away. Or if there is impoverishment in one direction there is enlargement in another. When the darkness falls the stars come out. When winter strips the trees hidden prospects are disclosed. When we are sick shy kindnesses steal out of their seclusion. We never knew we had so many friends until death broke our fellowships. And so we are smitten on one side, and we are graciously liberated on another. We are bound with chains, and we have fellowship with angels. We are "cast down, but not destroyed."

"I KEN HIS NAME"

It is a blind girl in one of Ian Maclaren's stories who is speaking: "If I dinna' see, there's naebody in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on

*"He stayeth His rough wind  
in the day of the east wind."*

—ISAIAH 27:8

the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose. Na, na, ye're no to think that I've been ill-treated by my God, for if He didna' give me ae thing, He gave me many things instead."

Such is the confidence we may have in our God. He leads the blind by a way they know not. When they lose their eyes other discernments are quickened, and they have the mystic intimacy of an unerring Guide and Friend. Samuel Rutherford used to say that when he found himself in the cellars of affliction he began to look about for the King's wine. And John Bunyan used to

look for the lilies of peace and the Lord's heartsease in the Valley of Humiliation. And out of the eater comes forth meat; the lion which prowls forth to slay us today will provide us with honey tomorrow.

## FED WITH HIDDEN MANNA

What gracious compensation the Lord is prepared to give to our spirits in our day of desolation and distress. He feeds us with hidden manna. We have bread to eat which the world knows not of. We grow even while we are in straits. "In my distress Thou hast enlarged me." That is the wonder of it, that when destruction seemed to abound the soul had a mystic nourishment which established it in a more robust and vigorous health. Hagar was in the wilderness, but the Lord opened a fountain of water. In desert places angels come and minister unto us. "He stayeth His rough wind in the day of the east wind." He giveth songs in the night.

## He Giveth Light

WHEN the night is hopeless quite,  
Close thine eyes—there shall be light;  
When thou knowest not how to go,  
Pause—and pray—and thou shalt know.

—Thomas C. Clark.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Quakers Plan to Serve Nation

The conscription law provides exemption for the members of the Friends church, but these Christians are planning forms of service which will be constructive as far as possible. They have formed the Friends' National Service Committee to enable those who are unable on conscientious grounds to render military or naval service to co-operate with the government along social service lines. Many applications for membership in Friends' societies have been received, but these were not acted upon until the day for registration had passed.

## Congregationalists Ordain Methodist Preacher

The growth of the sense of unity is well illustrated by a recent action of a Congregational association. The Upper Bay Association at Crockett, Cal., recently ordained a man for the ministry and then demitted him to the Methodists so he could go away to be an army chaplain. The Methodists could not ordain him until the spring meeting. By this fraternal action of the Congregationalists the man was able to get into the service of his country at once.

## Congregationalists Change Council Date

The announcement was made recently of the convening of the Congregational National Council at Columbus, Ohio, October 24, but on account of another big meeting in the city at that date, the time has been changed to October 10. The Congregationalists are well advanced in their plans for the celebration of the tercentenary of the landing of the Pilgrims at Plymouth Rock.

## Knights of Columbus and the War

The Knights of Columbus have set apart a fund of a million dollars to be used in providing social facilities for the men of the army. It is said they have been moved to this by the splendid work of the Y. M. C. A. The program of the Knights of Columbus will be planned for the Catholic soldiers and will be more of a social than a religious character.

## Boston University Grows

Boston University is the leading educational institution of the Methodist Episcopal church in the east. Under the leadership of President

Murlin it has made fine growth in recent years. There were 3,400 students last year, and in six years there has been an addition of \$1,213,500 to the equipment and endowment of the university. President Murlin gave the baccalaureate address this year on the theme, "Kultur or Culture?"

## Discuss Billion Dollar Pension Fund

The Synod of the Reformed Church of America has recently been in session at Asbury Park, N. J. They gave special attention to the subject of pensions for ministers. Mr. Monell Sayre, formerly chief of the pension bureau of the Carnegie foundation, and who led the movement resulting in an \$8,500,000 pension fund for the Protestant Episcopal ministers, told of a plan to raise a billion dollars for a general pension fund that would benefit the ministers of all the denominations. No movement in American Christianity has ever been able to secure such large amounts of money as has this movement to take care of the aged and disabled ministers.

## Bishop Works for the Government

Bishop Theodore Henderson of the Michigan area of the Methodist Episcopal church started on June 11 for an auto tour to last through the summer in which it is his plan to speak three times a day as far as possible. His message will be "War Bonds," "Food Conservation," and "Loyalty to the Government." He will visit every county and throw the whole weight of his influence in behalf of patriotic ends.

## Church Gets Loan of Four Millions

A church debt of four millions of dollars would be appalling to most churches, but it does not worry the Trinity Protestant Episcopal church of New York. They recently negotiated this size of loan in order to meet the expenses of improvements on their property. They have enormous real estate holdings in the city which have been improved according to the newer social vision which has come to that church.

## Rev. W. T. Manning Elected Bishop

Rev. W. T. Manning, priest of the Trinity Protestant Episcopal church, of New York, was elected bishop of western New York on June 5. It is not known whether he will accept. In 1907 he was elected bishop of Harris-

burg, Pa., but declined the election. It is said that his salary as priest of Trinity church is several times what it would be as bishop. Dr. Manning has been allied with the high church forces of the country and resigned from the Board of Missions on account of the Panama controversy. Yet he has been much interested in the subject of Christian union, conceived from the standpoint of churchmanship. He is head of a big corporation but has shown considerable interest in social amelioration.

## Canadian Presbyterians Grow

The General Assembly of the Canadian Presbyterian church convened recently in Montreal and it was reported that a debt on their missionary work of \$150,000 had been wiped out. The membership of the churches has increased. An effort was made to reconsider the motion of last year to unite with the Methodists and Congregationalists, but this effort failed. Already the union is being consummated in many towns and it seems impossible to prevent its consummation.

## Chicago Church Celebrates

Seventy-five years is not so much history for a church, but in Chicago that takes one back almost to the beginnings. The Second Presbyterian church of this city recently celebrated seventy-five years of history. Rev. Charles F. Wishart is pastor.

## Salvation Army Assembles Officers

Over nine hundred workers of the Salvation Army met in Philadelphia on May 17. Commander Evangeline Booth spoke three times on Sunday and led a procession through the business section of the city. A commemorative tablet was laid at the place where the first open air meeting of the Salvation Army was held in the United States.

## Defends Billy Sunday

"People call Billy Sunday a grafter because he gets good pay for good work. When Bob Ingersoll lectured on the 'Mistakes of Moses' and received a thousand dollars a night, these same persons did not call him a grafter." This was the defense of the famous evangelist made by Mrs. Daisy Douglass Barr in a tabernacle meeting in Chicago recently.



# Social Interpretations

By ALVA W. TAYLOR

## What Are We Fighting For

**P**RESIDENT WILSON has, in his note to Russia, laid down the general principles on which peace must be negotiated. He states that the objects of the war have been very much beclouded of late; a reference, no doubt, to certain English declarations that German colonies would never be returned, that Germany must be completely conquered and humiliated and that indemnities must be won, in other words, that the Allies will turn Prussian and give Germany her



own medicine. The English government hastens to assure Russia that it approves America's aims as her own. These days of English victory at the front give the English "Prussians" courage to vaunt their imperial and militaristic ideas, but God may be thanked that England's democracy is in power. We, too, have our "Prussians" and once we are well into the war their voices will disturb the land; and if victory does not come for two or three years the democracy of America will need to take a care for its principles in the final settlement.

\* \* \*

### No Status Quo Ante: Mittel Europa

Germany is now willing to surrender all her war aims of conquest and huge indemnities and return to the status quo ante. The President warns her that it was in the status quo ante that she brewed this horrible devil's pot of blood and rapine and that such conditions cannot be tolerated again. Germany could well afford to settle on such terms. The tides have turned against her and her own plan to levy the cost of the war on conquered France and Belgium would, under the old war measures of an eye for an eye and a tooth for a tooth, be turned back upon her and the cost of the war assessed up to her burdened peoples, just as Bismarck made France pay for the German victory of the seventies. Upon the theory that indemnities would be levied for the cost of the war and France thus put out of all competition for all time to come, Germany has borrowed billions and is today borrowing hun-

dreds of millions to pay interest upon these billions. If, two years hence, the victors should use the Prussian method and compel Germany to pay for the war she has made, she would take the humbled place in civilization into which she planned to thrust France. The cost of the war would have by that time been greater than the total of German national wealth.

But even more than in this, Germany could well wish to settle on such terms and simply drop arms, for she would have gained a real victory in a long step toward the realization of Frederick Nauman's dream of a Mittel Europa—or rather an old Pan-German dream that Nauman has made his gospel and expounded with genuine German ability and persistence. This craft President Wilson warns must be undone before there can be any peace, for until it is undone there is no assurance of permanent peace. The complete German ascendancy in the military organization of the Central Powers puts Berlin in practical control of the territory from Hamburg to the Turkish outposts this side of Bagdad and a return to the status quo ante would mean a perpetuation of that ascendancy in the affairs of Austria, the Balkans and Turkey and a return to the old Mittel Europa dream plus a complete domination by the Hohenzollerns of all that lay between Munich and Bagdad before the war; in other words, Germany defeated on the east and the west would still leave her victorious on the southeast and with her "place in the sun" assured. Just as Bismarck made Prussia dominant over the German states, so would Wilhelm make Germany dominant over middle Europe. What Bismarck wrought out through Prussian leadership of the German states in a foreign war, Wilhelm would have wrought out through German leadership in the world war. The consequence would be no defeat of the ultimate German aim but only another half-century of craft in diplomacy and of military preparation on behalf of the gospel of Kultur. The President declares the "status must be altered in such fashion as to prevent any such hideous thing from ever happening again."

\* \* \*

### No Indemnities but Reparation: No Conquest but Free Peoples

The Russian democracy has declared against indemnities and conquest even to the extent of forswearing the demand for Constantinople. It feels such a declaration necessary

to be democratically consistent and demands that its Allies declare themselves. Such declarations as that of Lord Robert Cecil regarding the keeping of German colonies was more disastrous to the cause of the Allies than any victory Germany has won over the Russian armies; it belied all the fair pretensions of the Allies heretofore, and, with other like declarations from less responsible British publicists, marked the horizon of the future and helped demoralize Allied harmony. Secretary Lansing's note immediately following was a plain disclaimer on our part of any such aims or any sympathy with such aims and until England curbs her Prussians there must be doubt in the Allied camp and greater fighting determination in that of the enemy. It is doubtful as to whether the Allies have dared heretofore to attempt to get together on a statement of concrete terms of settlement. They will never dare to attempt it until the historic desires of imperialism and conquest are given up by all of them. Russia has surrendered the last vestige of her historic imperialism under the new democracy and is ready to subscribe to President Wilson's demand for no conquest but the right of each people to be ruled on the historic American "consent of the governed" principle. Russia will subscribe to a free Poland and relinquish her historic desire for the Bosphorus. France asks only for the return of her conquered provinces on the theory that they are French and desire to return. Belgium asks only reparation for the ruin wrought within her. Italy and Roumania profess only to ask for the return of their own peoples and even then must come to accept the will of those peoples in the matter. Serbia would no doubt welcome peace with reparation and neither territory nor indemnity. Will Britain officially declare she will not demand German colonies? She has assured Russia that she stands on President Wilson's historic war address but Lord Cecil said she would keep Germany's colonies for "their own good" and to deliver them from misgovernment—the same reason German disciples of Kultur gave for wishing to rule the rest of the world.

\* \* \*

### The War to End War: Peace Without Victory

The President reasserts our own contention and that of all the Allies in demanding international arrangements to enforce peace and make such a

wicked world-wide calamity forever impossible to the future. He says "the free peoples of the world must draw together in some common covenant, some genuine and practical co-operation that will in effect combine their forces to secure peace and justice in the dealings of nations with one another. The brotherhood of mankind must no longer be a fair but empty phrase; it must be given a structure of force and reality." There is no evidence that the President has forsaken his old "peace without victory" ideas. Victory there must be but not the crushing victory of the military tradition; it must be the victory of judicial determination, a victory by negotiation and one in which the German people shall be guaranteed the same inalienable rights to live under the "consent of the governed" principles as the rest of the world. By "peace without victory" is not meant a German made peace; but neither can there be an English peace with the ancient "fruits of victory" entailment of revenge, secret diplomacy and balance of power arrangements. The new English democracy must declare its new world faith as have the democracies of America and Russia and surrender its imperial ambitions in the peace conference. Under the stress of war professions Westminster has at last been compelled to face the Irish problem frankly and it must also face the relation of imperial and colonial ambition to the future peace of the world and the rights of free peoples as frankly. The manner in which events have put the final stroke in the hands of America gives the American democracy opportunity to demand peace upon democratic as over against imperialistic grounds; the President lays down the fundamentals clearly; he demands that peace be made for the future of peace only and without consideration of unsettled accounts from the past or imperial ambitions for the future. No indemnities but reparation; no conquest but free peoples; no settlement without organization for the judicial settlement of international disputes.

Elbert Hubbard was fond of illustrating the value of co-operation among business men with a story of a visit he once paid to an insane hospital. In the vegetable garden he found an attendant supervising the labor of a dozen or so physically powerful lunatics and he asked the attendant if he was never afraid of his charges. "Oh, yes," he said, "they are big fellows. But you see they can't hurt me. They can't get together—they're crazy!"

\* \* \*

"Men's horizontal relations will not be right until their perpendicular relations are right."—White.

# The Sunday School

## The Call to Heroism

The Lesson in Today's Life\*

By E. F. DAUGHERTY

WHAT a fit subject—so near our national birthday and in the midst of preparations that look to the arrest and throttling of autocracy's arrogance and injustice in the world! Back there in the days when Isaiah was speaking for God "Uzziah had profaned the temple!" Right here in these days the temple of human liberty has been profaned by the Kaiser, and prophecies are sounding that his doom is written.

The Emersonian bit, "God said, I am tired of Kings," is having its day of emphasis now. The weariness they have occasioned God, the injustices they have flung upon the people subscribing to the fallacy of their divine right to rule, bid fair to be brought to terminal facilities in the life of the world during the present generation.

\* \* \*

How suggestive the figures in Isaiah's vision! The "coal of fire" as the instrument of his purification! What fires were ever as intense and as wide-spread as the fires of trial through which the nations of earth today are passing in the universal conflict? Great souls are being made in these testing, trying, sacrificial times. The next generation will sing their praises, while it is ours to chant requiems for the myriads who are dying that the prospect of a better world may not be lost.

"Whom shall I send?"—the inquiry of God then and now. The hosts of democracy on this side the water felt initially that theirs could not be the quarrel in Europe; but the tide of ruthlessness swept our own shores and Columbia could not keep her self-respect and refrain from striking at the fount of that tide. So she is sending the flower of her champions—soldiers, doctors, nurses, commissioners—as fit representatives of the brotherhood Prussianism would make impossible in the world. The "Hessians" in the day of our forefathers came out from that fount; its sympathy with the ideals of democracy is that of the wolf for the lamb. Wherefore, as distance is a small item, there is glory in America's repayment of the debt to Lafayette, and there is

fit justice in the spirit with which it fastens its aim on the land whence came the Hessians. The registration blanks of June 5th are in executive hands; it was encouraging in tabulating them to find so often in answer to the question, "Do you claim exemption?" the answer, "No!" This one and another who would like to go—whom we would like to see go—may not, in expert judgment, be wholly fit; but fitness is being wrought out in the training camps of the land, and Columbia will send her best for the test where world dominion and civilization are at stake.

\* \* \*

"Here am I, send ME"! No answer was ever more inspirational to a great challenge. It's the recognition of personal responsibility. Let every soul of today have it; let every life stand up to the "doing of its bit" for the good of the country, and whether in Red Cross preparation, food mobilization, military or naval training, the hosts of freedom will have an efficiency that will discount and defeat autocracy's boasted superiority. Let every soul of the church ranks have it—and the world would be taken for Christ in less than a decade after the blood of the war has been stopped.

Isaiah was no slacker. The puny reasons why he might have "claimed exemption" were all but spider-web before the call of necessity. The slacker needs no "hymn of hate" to be given his rightful recognition; he is beneath contempt in a land of the free—and no more than a dry tare in the church of the living God. He will "get his" in little time, for so the ways of destiny are built.

Two years ago, in a mountain village in the island of Hainan, China, where a missionary visited, there was not a Christian; now every one in the village is a believer.

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\*This article is based on the international uniform lesson for July 1, "Isaiah's Call to Heroic Service." Scripture, Isa. 6.



# Disciples Table Talk

## John H. Wood New President of Culver-Stockton College

George H. Campbell, of Hannibal, Mo., writes that the presidency of Culver-Stockton College, Canton, Mo., has been tendered John H. Wood and he has accepted. Mr. Wood is a graduate of the State University. He was for a time a teacher in Christian College, Columbia. For thirteen years he was pastor of the Shelbina, Mo., church. He has shown himself to be a very capable business man, having been for two or three years president of an industrial association of Missouri, displaying marked leadership. The ministers of Missouri think Mr. Wood is just the man to lead this promising school to victory, reports Mr. Campbell. Earle M. Todd, the retiring president, has done very commendable work as president. He has stood for the highest educational standards and has given to all connected with the college a larger vision. A meeting of the friends of the college was held after one of the sessions of the recent state convention. Both Mr. Todd and Mr. Wood spoke at this meeting. Mr. Todd speaking highly of his successor. Several spoke commendably of Mr. Todd's work. A spirit of hopefulness possesses the alumni, according to Mr. Campbell.

## Missouri's Next Convention to Go to St. Joseph

There was an attendance of over 400 registered delegates at the Missouri State convention this year. The meeting was held at First church, Mexico. Next year's session is to be held at St. Joseph, where a new \$100,000 church is now being erected. C. M. Chilton, of St. Joseph, is the new state president, to succeed Graham Frank, who is to go to Texas soon. There are reported a total of 1,108 churches in Missouri, the membership being 148,000. There have been 14,351 additions to the churches during the year and offerings for missions and benevolences totaled \$111,836. R. B. Briney is Missouri's state secretary and gave an excellent report of work done this year.

## Transylvania Sends Many Men to Colors

Commencement season at Transylvania University this year was more quiet than usual, owing to the fact that many of the men of the school have enlisted for the army and navy and still a larger number entered the officers' training camp. At the commencement exercises four of the graduates appeared on the platform in khaki uniforms. These were men who for several weeks had been at Fort Benjamin Harrison in the training camp, and had returned to receive their degrees. President R. H. Crossfield delivered the commencement address this year. Dr. Crossfield reports an increased number of students at Transylvania over last year and a more prosperous session in every way.

## J. C. Archer to Serve Soldiers in Mesopotamia

The following letter from J. C. Archer, of the Yale School of Religion, will be of great interest to Disciples: "The university has granted me leave of ab-

sence for the year 1917-18 to respond to the call of the Y. M. C. A. to work in Mesopotamia among the Indian troops there with the British forces. I am to sail June 30 by the French S. S. La Touraine for Bordeaux, thence to London and on, as soon as possible, eastward. I expect to reach Mesopotamia the middle of August, to remain there a year, and return to my duties here by October 1, 1918. British successes may mean large returns for progress and development in that region. Mesopotamia should be reclaimed for civilization, and the people won to Christian life and thought. It may be a way to the Arabic constituency."

## Frankfort, Ky., Church Aids State in Enlisting Soldiers

A pleasing feature of these war times is the manner in which the churches are coming forward to the aid of the government in its time of need. Roger T. Nooe is pastor of the Frankfort, Ky., church, and Mr. Nooe reports 28 men of this church having enlisted for military service. Mr. Nooe recently gave an address at a local flag-raising, also presiding at a meeting held in Frankfort in behalf of Red Cross work, at which meeting the governor of the state was a speaker. Mr. Nooe has received the following letter from Governor Stanley:

"Rev. Roger T. Nooe,  
"Frankfort, Ky.

"My dear Dr. Nooe:

"Your kind and valued favor of May 11 to hand, assuring me of your willingness to co-operate in every possible way in the present crisis, and tendering your church annex to be used in enrolling young men of military age under the Selective Draft Bill.

"I am sure that I voice the appreciation of the people of the commonwealth in conveying to you and your congregation the most profound appreciation for the valued co-operation of yourself and of your church at this time.

"A. O. STANLEY."

## At the Commencement Exercises of Drake University

W. A. Shullenberger's commencement address at Drake last week had as its subject "Soldiers of the Common Good." There were 79 graduates in the College of Liberal Arts this year; 4 in the College of the Bible; 24 in the College of Law; 13 in the College of Education; 84 in the Junior College of Education, and 47 in the Institute of Fine Arts. This makes a grand total of 229 graduates for the year. Alden B. Howland, of Des Moines, received the prize for the highest scholastic honors. Agapito Gaa, a Filipino, came from the Philippines four years ago to be educated at the expense of his country, and this year received the prize at Drake for the best written thesis. He graduated from the Law Department with scholastic honors. Mr. Gaa will return to Manila this summer to serve his country in the department of government. Hill M. Bell was re-elected president of Drake again this year for a period of five years. All officers of the board were re-elected, including Theodore P. Shonts, of New York; B. F. Prunty, Geo. A. Jewett and John B. Burton. The board voted to discontinue military training in the au-

turn, the national government having requested that this step be taken.

## Unique Sunday Evening Services at Central, Des Moines

Central church, Des Moines, recently conducted one of the most popular series of Sunday night services it has known in years. The evenings, four in number, were shaped for young people in particular. W. A. Shullenberger, the pastor, used as sermon subjects: "The House of Dreams," a study of the relation of moving pictures and the "movie theater" to the ideals of young people; "Wrecked Foundations," an inquiry into the causes of domestic infelicity and divorce; "Harmful Habits," and "Do Young People Need a Religion?" The series was inspired by Jane Addams' book, "The Spirit of Youth and the City Streets." The church was filled to its capacity for the series.

## Texas Christian University Has Record Attendance

President E. M. Waits, the new leader at Texas Christian University, Fort Worth, Tex., reports that the attendance at the school this year has been 657, the highest record reached in the history of the institution. When Texas Christian University came to Ft. Worth, six years ago, there were 350 students enrolled. Then it had no property, having lost all, and without insurance, by a destructive fire. Today it has property valued at \$600,000. This year there were 67 graduates in all departments of the institution. The war has brought considerable demoralization in the school, but Mr. Waits feels that the "bit" which the university has done for the country in the sending into military service of 35 men is not to be begrudged the nation. The medical college had 17 graduates this year, and some of them have gone into service. Financially, this has been a record year. Not only has the current deficit been met, but the bonded indebtedness of the school has been cut in half. At the recent state convention at Austin, an educational board was created to have charge of the whole work of Christian education in the state. At a recent meeting of the board S. J. McFarland was elected president and Clifton S. Weaver, general secretary. It was planned to carry forward an aggressive campaign for the realization of an apportionment of \$25,000 in Texas to be disbursed among the operating schools on the same basis as last year. President F. M. Bralley, of the College of Industrial Arts at Denton, Tex., gave the commencement address this year, H. R. Ford, of Beaumont, preaching the baccalaureate sermon. A most successful summer school is now in session, Mr. Waits reports. \* \* \*

—C. M. Chilton has served First church, St. Joseph, Mo., as pastor for twenty years, and has an unusual record of achievement for this period.

—W. H. Book has been called for a thirteenth year as pastor at Tabernacle church, Columbus, Ind.

—R. T. Nooe, of Frankfort, Ky., has been presented by his congregation with a five-passenger Buick.

—H. E. Stubbs will succeed Frank H. Lash at El Reno, Okla. Mr. Stubbs comes from the Kingfisher, Okla., pastorate.

—The Children's Day offering at Euclid Avenue, Cleveland, Ohio, was \$1,450. There was a Sunday school attendance



of 901 on that day. The Foreign Society reports that indications are that the schools are going to surpass all previous records this year in offerings to the foreign work. Many schools raised their apportionment for the first time this year, and a large number greatly exceeded their apportionments.

—J. W. Burns of Ardmore, Okla., has accepted the work at Muskogee.

—E. E. Elliott, of Kansas City, had part on the program of the recent advertising men's convention at St. Louis.

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—C. S. Medbury, of Des Moines, is one of the Winona Assembly speakers this season.

—Geo. W. Schroeder, of the church at Rudolph, Ohio, delivered the address at a community flag raising at Portage, Ohio, on June 10.

—The Children's Day offering at Central church school, Lebanon, Ind., this year, was \$447.48, this being an increase of about \$100 over that of last year.

—The death is reported of Mrs. Leonora M. Schnatterly, wife of Dr. L. W. Schnatterly, Freeport, Pa. Mrs. Schnatterly was a member of the Christian church for over fifty years.

—Prof. C. H. Hohgatt, of Chicago, will be at Bethany Assembly this year to assist in the music and teach in the Singers' School, as will also Prof. J. E. Sturgis, Mansfield, Ohio, who will direct the chorus and orchestra. Many other singers from many states have enrolled and will be present. The date for the Singers' School is August 7-17.

—The following loans were granted at the June meeting of the Church Extension Board: Medaryville, Ind., \$2,000; Blakesburg, Iowa, \$1,500; Tenaha, Tex., \$500; Caldwell, Ohio, \$3,000; Dos Palos, Cal., \$400; Deming, N. M., \$3,000; Hooker, Okla., \$1,500; Whiting, Ind., \$10,000. During the month of May the individual receipts were \$10,813.45, a gain of \$7,785.59 over May, 1916. The church receipts fell off \$236.16, compared with May one year ago. This leaves a total gain for May of \$7,549.43. Three annuities were received during May: A gift of \$10,000 from a good friend to Church Extension; two other gifts of \$100 each were received.

—Guy L. Zerby, of St. Joseph, Ill., reports a Children's Day offering of \$50; also four additions to the church membership recently.

—Austin Hunter, of Jackson Boulevard church, Chicago, gave a leading address at flag day exercises held in Garfield Park, Chicago, last week. His subject was "The Flag and the War."

—E. P. Wise writes that a great patriotic service was held at his church, East Market street, Akron, Ohio, a week ago, and a feature of his sermon was the reading of two patriotic poems recently published in *THE CHRISTIAN CENTURY*: "Awake, America," and "The Dawn of Liberty."

—Lloyd I. Ellis has just completed his Master's work in Drake and has accepted the pastorate at Corydon, Iowa.

—W. A. Lyle has resigned from the pastorate at Lone Oak, Tex., and will re-enter the evangelistic field very soon.

—Claude J. Miller reports a \$100 offering at Windsor, Colo., on Children's Day,

with ten accessions to the church; of these, seven by confession of faith. This congregation is paying almost twice as much salary as a year ago, and the offering to missions this year trebles that of 1916. There are but 200 members in this congregation.

—Randolph Cook, of Albuquerque, N. M., has been appointed chaplain of the New Mexico National Guard and hopes to go with his regiment to France. The appointment carries with it the rank of First Lieutenant of Infantry and a pleasing salary. Six recent additions to the Albuquerque congregation are reported.

—Byron Hester, of the Chickasha, Okla., work, was selected master of ceremonies for the union memorial service held June 10 at Chickasha under the auspices of the various fraternal orders of the city.

—Among the latest benefactions received by the Ionia, Mich., church are a motion picture outfit, complete, and new memorial windows; one of the leading members is responsible for these gifts. On a recent Sunday evening meeting, writes Pastor Robt. B. Chapman, the men of the Berean Brotherhood of the Sunday school, had entire charge of the service. This Sunday school continues as a living link in the Foreign Society.

—Paul Yates Willett, youngest son of Dr. H. L. Willett, received honorable mention for excellence in the work of the Junior Colleges at the University of Chicago this year.

—Galen L. Rose, pastor at Chico, Cal., preached the baccalaureate sermon before the high school at that place on June 10. His theme was "The Challenge of Today."

## They Appreciate "The Century"

"We take three religious newspapers. The Century is the favorite of them all in our household."—H. C. Ingram, Supt. First Church School, Oakland, Cal.

"Congratulations on The Christian Century. The articles are illuminating and edifying to a high degree. The poems printed are especially pleasing. The paper should be read in every home among the Disciples of Christ."—N. M. Ragland, Fayetteville, Ark.

"The Century is a splendid paper and exceedingly useful."—F. W. Collins, Ft. Morgan, Colo.

"Am always glad to renew my subscription to The Christian Century. The paper, always dealing in a constructive way with the vital issues of our times, has come to be indispensable. I never spend an hour with the Century that I am not stimulated and inspired to do better things."—C. H. Hood, Coshocton, Ohio.

"I like the Century. It is cheery, thought-provoking, kindly, helpful."—H. C. Kendrick, Los Angeles, Cal.

"I cannot tell you how much I appreciate and enjoy reading the Century. All features of the paper are excellent."—E. B. Lyman, Oakland, Cal.

"We certainly need the influence of a broad, yet loyal, Christian paper out here. I have not been without the Century since its beginning."—S. D. Martin, Portland, Ore.

"It is hardly possible to praise too

—Nathan O. Rogers, A. B. Drake University, 1915, received his Master of Arts degree in the Divinity School of the University of Chicago this year, his thesis being "Dominant Motives of the Gospel Writers."

—Paul W. Ward, eldest son of A. L. Ward of Central church, Lebanon, Ind., was graduated from Union Theological Seminary this spring. He received his M. A. degree from Columbia University last year and will return this autumn to continue work on his Ph. D.

—Hon. William J. Bryan will positively be at Bethany Assembly, August 9, and speak at the afternoon session. A signed contract is now in the hands of the program committee. His subject will be "The Conservation of Democracy."

—H. H. Peters, Illinois State Secretary, reports that he assisted at the corner-stone laying of the new \$20,000 building at Fisher, Ill., where Andrew Scott ministers. The church will be dedicated early in the autumn. Fisher is located in one of the richest portions of the state, Mr. Peters reports, and gives Pastor Scott great credit for making a success of this building enterprise, speaking of him as an expert in building and financial lines. Mr. Scott has performed similar services for the churches at Saginaw, Mich.; Pontiac, Ill., Second, and Hoopston, Ill.

—Claude E. Hill, pastor of First church, Chattanooga, Tenn., preached the baccalaureate sermon this year to the graduating class of Livingston Academy, the mountain school maintained by the Christian Woman's Board of Missions. He also delivered commencement addresses for the Girls' Preparatory School, Chattanooga, the Salt Creek, Tenn., High School, the Dunlap,

highly those men whose unhesitating devotion to the truth has made possible the present truly great Century. Fortunate, indeed, is our brotherhood in having such men and such a journal of intelligent opinion."—Hugh R. Davidson, Whitehall, Ill.

"The Century is much needed in these western states. People here are ready for constructive work along practical lines of Christian union."—L. A. Crown, Genesee, Ida.

"Am enjoying the paper very much. Sorry I didn't know of it before. I like its fair-minded attitude toward disputed questions."—Willard W. Jones, Rochester, N. Y.

"You are giving us a real paper, well worth while."—John P. Givens, Hoopston, Ill.

"I am delighted with the paper and trust it may reach an increasing circle of readers."—Floyd I. Ellis, Des Moines, Iowa.

"The Christian Century is aiding us to utter with assurance important conclusions which many have reached in their individual thinking, but concerning which, for the lack of worthy and warm avowal by others, they have maintained an unfortunate silence."—C. A. Lockhart, Helena, Mont.

"The Century is a paper none of our preachers can do without, without much loss to himself and to the people to whom he ministers."—D. H. Shields, Kokomo, Ind.

Tenn., High School, and preached memorial sermons for the United Commercial Travelers and the Woodmen of the World.

—Dr. H. L. Willett is still ill, having been confined to his bed for most of the time during the past weeks. He spent a few days in a sanitarium and may return there for further treatment. Dr. Willett promises another installment of his most helpful series of Bible studies for next issue of *THE CHRISTIAN CENTURY*.

—First church, Norfolk, Va., has a "Committee of Enlistment" of ten members, each of whom is endeavoring to enlist as many members of the congregation as possible for definite service to the nation for the war needs. Pastor C. M. Watson and J. G. Holladay, of the church school, are two of the members. June 3d was observed as Enlistment Day at the church.

—W. A. Shullenberger, of Central church, Des Moines, was honored this year by being selected to deliver the commencement address at Drake University, of which he is an alumnus. Theodore Shonts of New York, president of the Drake board of trustees, who was slated earlier in the season as commencement orator, was incapacitated by serious illness and Mr. Shullenberger was chosen to succeed him.

#### Illinois News Letter

N. O. Rogers, of the University of Chicago, who is completing his course, could be secured by one of our Illinois churches.

W. W. Vose will spend the next three months in the service of the State Society, doing special work among our smaller churches.

Literberry, a strong half-time church near Jacksonville, is without a preacher.

H. E. Sala, president of the Illinois State Convention, is appointing two special committees to report at the convention, one on prohibition and one on the war. These reports will be in the form of memorials rather than the conventional resolutions.

Roy A. Miller, of McLean, writes one of the most enthusiastic commendations of the work of James Scofield that we have yet had. Mr. Scofield is growing in power in his line of work and he ought to be kept busy every week of the year with our churches. Write him at Peoria.

There are two lively missions in Rock Island. With proper management, which the brethren in Rock Island seem capable



## THE WAR

O the contrary notwithstanding, Transylvania and the College of the Bible will open as usual, September 10.

Standard courses leading to the A. B., B. S., M. A., P. Th. B. and B. D. degrees. Pre-vocational courses in Law, Medicine, Engineering, Teaching, and Business Affairs. Unusual opportunities for graduate students preparing for the ministry and mission field.

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Write to The President, Lexington, Ky.

## Greatest Missionary Year in History?

The gain in the receipts for the Foreign Society during the months of May and June has been rapid and gratifying. There were three stormy Sundays in March and the outlook then seemed correspondingly discouraging, but May and June have far more than made up for the early loss. As this goes to press the receipts are some \$40,000 ahead of the same period for last year. The larger part of this gain is in annuity gifts and other specials, but still the regular receipts are more than \$10,000 ahead of the same period for 1916. These gains reveal two important facts in connection with our foreign missionary work. First, we are not so dependent on good weather as was once the case, in receiving our missionary offerings. A stormy March does not necessarily mean a bankrupt missionary treasury. In the second place, this fine gain assures us that the war situation has not demoralized the missionary interest of the churches. The receipts from the churches increased encouragingly during May, and the outlook for Children's Day, so far, during June, is excellent.

If the gains keep right on from every source during the last three months of the year, we will have by far the greatest missionary year in our history. What an inspiration this would be to the mis-

sionaries at the front in this time of world-suffering! How such a consummation would hearten the churches at home to redouble their efforts for the great work! And why should not such be the case? The war is on, but it will be temporary. The work of world-wide missions is to be pressed until the world belongs to Christ. In this time of suffering nations, organized Christianity must press every advantage and claim, that we may vindicate the supremacy of spiritual things and bring the church of Christ to its own. To allow the work of God to diminish when the world is suffering and spending of itself as never before, would contradict the fundamentals of Christian teaching. Now as never before the world needs God. The suffering which we are beginning to share should only make us feel the need of real sacrifice for Christ.

We believe there is possibility of reaching the financial goal for the year—\$600,000 for the Foreign Society by September 30. Let every friend of the work put forth unusual effort to this end. Such a victory in this year would challenge our whole fellowship to greater things and enable the Foreign Society to press forward in the open and needy fields as never before.

S. J. COREY.

of exercising, we will have two more good churches there in another year.

The churches at Windsor and Neoga are making preparations for a big day July 8. The state secretary expects to visit both churches on that occasion.

C. W. Marlow has had an unusually good ministry at Olney, but in a round-about way we have heard that Mr. Mar-

low expects to close his work there this fall.

Charles W. Ross, of West Side church, Springfield, has recently closed another meeting with home forces, resulting in sixty-five additions.

The State Council of Defense of Illinois has called upon the state secretary for co-operation in making the Fourth

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of July a great day among the churches this year. The Council suggests that each congregation in Illinois have a patriotic celebration in their church on the Fourth.

H. H. PETERS, State Secretary.

#### Foreign Mission Notes

Frank Beard, of Luchowfu, China, writes that they have just dedicated the new West Side chapel and social center in Luchowfu. This has been constructed at the cost of \$2,500. The chapel seats three hundred, there is a reading room, social rooms, primary school and a pastor's home. This is going to be a fine center in this section of the city for real evangelistic and educational work. Our work has grown in the city of Luchowfu, until it has taken on the aspects of Christian work in one of our American cities. Eighty members of the Luchowfu, China, Central Church sat down together for their Christmas dinner this year. The church has a fine membership and the people are very enthusiastic.

There are six fine students in our Japan Mission, who are all ready to enter the Bible College in Tokyo, but are not able to do so because scholarships have not yet been provided. The For-

eign Society is not able to add this to the regular budget of expenditures, and these young men will be denied their privileges in preparing for the ministry unless special support can be provided.

A great deal of enthusiasm is being aroused all over the Brotherhood because of the united work undertaken by the Foreign Society and the Christian Woman's Board of Missions in the Congo. It is the plan to have the work entirely united in that field, each Society

sharing equally the support of the missionaries, and the Woman's Board gradually undertaking their share of the rest of the expenses. A group of missionaries designated for Liberia by the C. W. B. M. will sail for the Congo early in the fall. This strengthening of the work and the uniting of the program for Africa, for the Disciples, will be a great encouragement both to the missionaries and to the churches.

S. J. COREY, Sec.

## The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

*Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.*

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i> .....	1.54
(hot) (5 fl. oz.)	
<i>Green tea—1 glassful</i> .....	2.02
(cold) (8 fl. oz. exclusive of ice)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> .....	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> .....	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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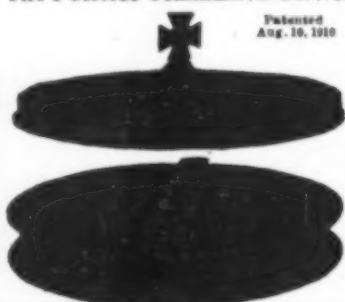
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